

MISSISSKOU STANDARD.

J. M. FERRES, Editor.]

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TERMS.

Ten shillings currency per year, payable at the end of six months. If paid in advance 1s. 3d. will be deducted. If delayed to the close of the year 1s. 3d. will be added for every six months delay. Grain and most kinds of produce taken in payment.

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Six times and under, two shillings for the first insertion, and six pence for each subsequent insertion.

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PROSPECTUS.

Attached to the British constitution of government, under which our principles and habits have been formed, both from principle and duty, and faithful to the King to whom we have sworn allegiance, we disclaim the apathy which would feel indifferent at a time when so venerable a fabric of human wisdom, emanating from the experience of ages, is assailed by virulence and misrepresentation.

Satisfied with that constitution which the mother country has given us, and only desirous that it should be truly and impartially administered for the equal protection and encouragement of all classes of our fellow subjects, without distinction of national origin, we have commenced the MISSISSKOU STANDARD, to be issued once a week, wherein we intend to walk in the good old ways, and to shew, as much as we can, that loyalty is not slavery, and that the reform of real grievances is widely different from invading the constitution and reviling all that are in authority.

We advance no claim to public favour on the score of either learning or talents. We come forward to perform a public duty, honestly and fearlessly to defend the constitution under which we have the happiness to live, and to spread information, in a cheap form, through this section of the Eastern Townships, calculated to counteract the misrepresentations that are at work to deceive the people.

In the business of conducting a newspaper we are novices: but, taking the constitution of the country, the law of the land, and our own portion of general knowledge of men and things, for our guidance, we do not despair.

To look for perfection under any form of government is vain. But the constitution is one thing, and the administration of the government is another. The former may be as faultless as can be devised and accomplished by human wisdom; the latter may partake of the infirmities, ignorance, passions and prejudices of the men who conduct the administration, and in its operation may therefore be good or bad in proportion to the talents and capacity of those who stand at the helm. Hence some abuses are to be expected in the administrations of all governments. It is not our intention to conceal, palliate or defend them, but to point them out wheresoever found, and by whomsoever practised, with a view to their redress. To this we pledge ourselves; not in the spirit of disaffection, or as seeking the pretext of a grievance, in order to enjoy the gratification of doling out complaints, but in the spirit of free-born subjects of a British King.

In the performance of our duty, and in defence of our principles, as conductors of a loyal and constitutional periodical we will speak out plainly, but not in the language of provocation, scurrility, defiance or personal abuse. We are now before the public. We address ourselves to reasonable men, and have no misgivings of the result.

The current news of the day will be given.

It shall be our endeavour to furnish something useful and instructive, if not entertaining to all classes of the community. Besides what we may glean from periodicals we shall be happy to receive original communications from intelligent farmers, containing such results of their experience in agricultural affairs as may be useful to others.

Education, and the promotion of temperance, will find in us zealous friends.

In short, it is our desire to make our labours useful, and fit to be received into any family; pledging ourselves that our columns will present something calculated to disseminate sound knowledge and promote harmony and good feeling in the community, without being sullied by scurrility, slander, irreligion or immorality.

SIR ROBERT PEEL'S SPEECH

AT TAMWORTH JAN. 16.

GENTLEMEN—There are occasions, and this is one of them, on which the manifestations of attachment and confidence on the one part are so marked, and the feelings they excite, on the other, are so strong, that the most natural and unaffected forms of speech are best suited to the expressions of those feelings. I will add nothing therefore, to the simple assurance that I most sincerely and most cordially thank you. (Cheers.) It was a source of deep regret to me that I had not the opportunity previously to the election, of soliciting in person, a renewal of your confidence, and of appearing at the hustings in the face of my constituents, to give an account of my past, and to explain the principles on which my future conduct in Parliament would be regulated. Nothing should have prevented this, but the cause which will be in your eyes a complete justification of my absence—the entire devotion of my time to the despatch of that arrear of official business which had accumulated previously to my arrival in England, and during the period that I was occupied in the formation of the King's government. Gentlemen, the change in my public position since we last met, does not in the least degree alter my desire to give that explanation. These are not the times when public men can affect ministerial reserve, and fancy themselves exempted from the duty of frank communication with those whom they represent. (Cheers.) It is because I am a Minister of the Crown that I court rather than shrink from the opportunity of such communication. It is by the result of public discussion that, as a Minister, I hope to succeed—by dispelling unjust suspicions—by removing unfounded prejudices—by refuting the mis-statements which ignorance or malignity may put forth. (Hear, hear, and cheers.)—Into the detail of measures which may be in the contemplation of the King's government, you will not expect me to enter. There can be no motive but a sense of public duty for not entering into it; for scarcely a month will elapse before an explanation must be entered into, in the face of Parliament and of the country. But as to the motives of any public act of mine, and the general principles, on which the government, of which I am a member, will be conducted, I am prepared to give every information that either a friend or an opponent can desire. And first, as to my acceptance of office. The circumstances under which it was proposed to me are too notorious to require any explanation. Had they been less so, this, I trust, is not the place where it would be necessary for me to vindicate myself from the charge of seeking office through any intrigue or secret and unfair hostility towards the late government. (Cheers.)

I left this country, never dreaming of office or of return to it. I left it, strange as it may seem, without one word of previous communication with my illustrious friend, the duke of Wellington, as to my intention of quitting England at all, and of course, therefore, without a word either as to the place of my destination or the period of my absence. Upon the honor of a gentleman this is the literal truth; and I ask you if either the duke of Wellington or I had contemplated the removal of a government through any act or sacrifice of ours, was it consistent with common sense that I should leave England, or that he should allow me to leave it, without one single word of communication, direct or indirect, on public affairs? (Cheers.) But, although I state the plain truth with respect to the circumstances under which we entered office, I do not state it for the purpose of disclaiming any responsibility that can or ought to belong to us.

About the personal consequences to ourselves, of the course we have pursued, neither the duke of Wellington nor I have bestowed a thought. We were prevented by no public principle from entering into the service of the crown; we were invited to enter into it at a crisis of great difficulty, and we performed that duty which is as imperative upon the civilian as it is upon the soldier, which commands us not to despair of the commonwealth and to sacrifice to the service of the king, which is identical with the service of the State, the consideration of personal ease, and personal interests, aye, and if you will, of personal safety. (Loud cheering.) I am told, and I became responsible for the removal of one of those who preceded me—that there is a process by which responsibility can be antedated, and that by taking the vacant seat of a retired minister, I stand in the same position as if I had instigated and counselled the vacancy. If this be constitutional law, I must abide, and am ready to abide by it. Any thing rather than adopt the alternative, by which alone the responsibility could have been avoided. That alternative was clearly this. I must have told the king, in answer to his appeal for my assistance,—"your majesty has acted rashly and unadvisedly in parting with your government." It is true that Lord Stanley had retired from it; that the

that Lord Ripon, that Sir James Graham, that Lord Grey had retired from it; that, lastly, Lord Althorp had retired; that the key-stone of the arch had fallen, but still your Majesty was bound to adhere to the shattered fabric that remained. What Lord Stanley may do, what Lord Grey may do, what all the eminent men who have left your service may do, you, the King of England cannot do. (Cheers.) Your discretion is fettered, you must continue your confidence to those from whom their colleagues have withdrawn their co-operation. I can give you no assistance, no advice, but to supplicate Lord Melbourne and his colleagues to return." (Laughter, and cries of "hear, hear.") If I had thus addressed the King, I might indeed have escaped responsibility; but, believe me, the last place in which I would have shown my face would have been in the society of spirited and loyal gentlemen. (Cheers.) Of the King's late government, or any member of it, I say nothing disrespectful or disparaging. If I were inclined to disparage them, I would not do it in their absence; but I am not so inclined. When they were in power, I never joined in the abuse by which they were assailed by the very men who are now the loudest in lamenting their fall. (Cheers.)

My first act, on entering the King's service, was earnestly to advise his majesty to form his government on a basis as wide and comprehensive as was consistent with the principles and honor of public men, and with that view, to allow me to seek the co-operation of Lord Stanley, and of those who had acted in concurrence with him. I sought that co-operation, feeling, in the situation in which I was placed, a paramount obligation to make the appeal, but perfectly admitting that there was not a corresponding obligation on the part of Lord Stanley to accept the proposal, and feeling assured that whatever might be his decision, it would be dictated by a high sense of public duty, and that alone, Lord Stanley declined the offer, making no declarations to me which were not in precise correspondence with his public addresses to his constituents, and confirming the impression, under which I made the offer, that his course in public life, whether in or out of office, would be governed by the highest and purest motives. Failing in my effort to procure the assistance of Lord Stanley, I proceeded, in the best manner I could, to execute the commission with which the king had honored me. The basis on which the government was formed was of course less extensive than I wished; but the men to whom I proposed office were men in whose integrity, in whose experience, in whose ability I had the highest confidence, and whose views of the public policy, which it is fitting for the king's government to pursue, I ascertained to be in conformity with my own. (Cheers.) I had not to balance in the cabinet one set of conflicting opinions against another. I was not embarrassed with this or that man's personal pretensions, or the rival interests of this or that section of a party. I found but one predominant feeling among the high minded and honorable men with whom I was connected,—an earnest desire on the part of each to do that which might be deemed best for the public service, by undertaking office, or withdrawing any claim for it. It is said, however, that the government has not now the confidence of the public—that the members who compose it are obnoxious to the people.

Now, who are those who have recently entered the king's service, and in whom the people are said to have no confidence? The member who sat in the late Parliament for Essex, the member for Kent, for the county of Montgomery, for the county of Perth, for the county of Nottingham, for Wiltshire, for Cumberland, for Dorsetshire, for the counties of Fyfe and Down, and Sligo, have accepted office, and have made an appeal to their constituents, the result of which a short time will determine. The member for Exeter, for Northampton, for Norwich, for Yarmouth, for Leeds, has been returned to Parliament, each since his acceptance of office.—Have Hull, and Liverpool, and Bristol marked their disapprobation of the principles of these several counties and towns—constituencies existing under the reformed Bills?—and judge whether the men who represent them are to be denounced as persons unworthy of the confidence of the people. (Great cheering.) But the truth is, that there never was an assumption more gratuitous and more arrogant than that of those who undertake to answer for the opinion and to claim for themselves the authority of the people of England. (Cheers.) Every little knot of angry politicians speaks in the name of the people. They remind one of the story of Mr. Sheridan, that three tailors met in Tooley street, to petition Parliament and headed their petition, "We, the people of England." Laughter and cheers.—They begin by excluding from their definition of the people, the nobility, the clergy, the magistracy, the landed proprietors; they assume that between those classes, and the class which constitutes, in their sense of the term, the people, there is no community of interest or feeling, and that in the class so constituting the people, there is perfect unanimity. (Hear, hear.)

I am told that I am not a Reformer, and that if I become a Reformer, I must be an apostate. Now, before I determine whether I am a Reformer or not, I must have a definition of the term. I see some men, who call themselves Reformers, who throw the greatest obstructions in the way of real reform; who consume the public time in useless motions; who make speeches for mere display; who condemn every thing as wrong, and set nothing right; who soar above the vulgar task of devising practical remedies themselves, and leave no time to others to devise them. [Hear, hear.] They denounce you as the defender of all abuse if you do not adopt their definition of abuse. One gentleman thinks the Legislative Union an abuse; another thinks the Church of England an abuse; another thinks Grand Juries an abuse; another insists on vote by ballot; another on expelling the Bishops from the House of Lords. I voted against all their propositions on these subjects, which were submitted to a vote; and if this be the test of an anti-Reformer, and a patron of abuse, I must be condemned as such, but I must be condemned in company with Lord Althorp and Lord John Russell, who voted as I did. [Loud cheers.] I shall continue to take the same course, shall claim for myself the right to form my own judgment, neither taking it for granted that that must be an abuse which any one may please to call an abuse; nor deterred from applying a remedy for the fear of being charged with apostasy. An apostate indeed! Why, I have done more in the cause of substantial and permanent improvement than nine tenths of those who call themselves Reformers.

Who can justly charge me with the dereliction of any principle, supposing I do enforce economy, reduce unnecessary offices, facilitate commercial enterprise, or remove impediments from the course of justice? Did I lend a cold and lukewarm support to the alterations in our commercial policy? Was the Duke of Wellington's government an enemy to retrenchment? Hear the testimony of an avowed and decided opponent of the government, one of the late ministers—Lord Palmerston. In speaking at this very election to his constituents, after claiming the credit for economy for his own colleagues, to which I must say they were justly entitled, and mentioning the extent to which they had reduced expenditure and taxation, he adds: "This, it would be allowed, was doing a great deal in the way of reduction, considering they had succeeded a government which he would do it the justice to say, had labored hard and efficiently in the work of economy and retrenchment." [Cheers.] Then as to the law, hear again the testimony of another of the late ministers, from whom I have differed in public life, but who did not withhold, on account of the difference, the honorable testimony of his adherence to the course I pursued in respect to legal reform.

In the year 1827, Sir John Holthouse then member for Westminster, made a few observations in the House of Commons: "There was a habit which prevailed in the city [Westminster, which he had the honor to represent] in obedience to which the representatives were obliged annually to appear before the represented, to convey an account of their proceedings, and to receive such instructions with respect to their future conduct, as the circumstances of the times rendered expedient. Upon these occasions it had been usual to hold forth to their imitation such men as we considered models with regard to conduct; and he hoped it would be considered neither foolish nor improper to say, upon the present occasion, that at those times the name of the right hon. gentleman had been always declared entitled to rank amongst those of the benefactors of mankind. (The Chancellor of the Exchequer here seemed to laugh.) The Chancellor, continued the right hon. gentleman, may smile, but altho' there may be prejudices of another description, they looked only on the great reformer of great abuses, and as such, considered him entitled to the gratitude of the country." (Cheers.) Why do I refer to these things? Why do I appeal to the testimony thus given by competent and disinterested judges? For the purpose of showing that I can promote economy and correct acknowledged abuses, and that without a dereliction of principle. My judgment of what constitutes an abuse may, and probably will, differ from that of many who require alterations in the law and institutions of this country. I may sometimes doubt whether that is abuse which is so designated. I may sometimes doubt whether the evil of the remedy is not greater than that of the disease. If I entertain that opinion, I will avow it, in spite of its temporary unpopularity; but I shall approach the consideration of an alleged abuse with a firm belief that, if the allegation be true, a government gains ten times more strength by correcting an admitted evil, than they could by maintaining it, if it were possible to maintain it. (Cheers.)

Notwithstanding all the ominous predictions of our inability to carry on the government, I own to you that I do entertain the greatest confidence that these predictions will not be verified, (cheers,) and that the representatives of the country will not

refuse to give to the king's ministers a fair trial.—(Great cheering.) A few weeks only can elapse before the experiment will be made. I am not alarmed at the lists which are published, dividing the members of Parliament into "Conservatives," and "Reformers." I cannot but think that many of those who are classed as Reformers entertain opinions not far different from my own; and every hour that passes will, I doubt not, increase the disposition to take a calmer view of the principles upon which we propose to act. (Cheers.) If the public and the representatives of this country are convinced that we are desirous of maintaining our national institutions and of improving them, with a view to their maintenance, I do not believe that they will lend themselves to any factious opposition to the king's government. [Great cheering.] The people of England are anxious, I believe, to preserve in their full integrity, the prerogative of their ancient monarchy, [cheering] they are anxious to maintain the free and independent action of every branch of the Legislature; they are anxious to maintain the Church and its connexion with the state, less for any civil or secular object, than because they believe the maintenance of the Established Church to be the best security for the maintenance of that faith which they profess, and the surest bulwark against infidelity on the one hand, and fanaticism on the other. They will support the church on high grounds of religious feeling and principle, in which, even many who do not conform to all the doctrines of the church, may, cordially and zealously concur. This object, I, for one am determined to maintain. [Rapturous applause.] But it is quite consistent with the object to relieve any real grievance, and to remove any civil disadvantage, under which those who do not concur in the doctrines of the Established Church may labor. My opinion is that, with that course, coupled with a sincere desire to promote rational and well matured improvement, the people of England will be content; nay more, that of that course they will cordially approve. As for myself, whatever may be the result, I regard it without any feelings of anxiety or apprehensions; I have no object of personal ambition to gratify, and whatever else I may lose I cannot lose the consolation of having acted on a sense of public duty at a period of great difficulty. If I succeed, I shall have the satisfaction of thinking that I have succeeded against great obstacles and amid the most confident predictions of failure. I believe that I shall succeed. [Thunders of applause.] I have that confidence in the success of good intentions; that I believe that a majority of the representatives of England will be satisfied with the measures which I shall propose, and that they will lend their support and co-operation in carrying them into effect.—(Cheers.) But, gentlemen, if I am mistaken—if, after having exerted myself to the utmost in that great cause, in which I am engaged—if, having nothing to upbraid myself with, I shall, notwithstanding, fail—then, I do assure you, so far as my personal feelings are concerned, I shall relinquish the powers, emoluments, and distinction of office with any feelings rather than those of mortification and regret.—(Great cheering.) I shall find ample compensation for the loss of office: I shall return to pursuits as congenial to my taste and feelings as the cares and labors of office: I shall feel the full force of the sentiments which are applied by the poet to the hardy native of the Alpine region—

"As the loud torrent and the whirlwind's roar
But bind him to his native mountains more!"

So shall I feel that the angry contentions and collisions of political life will but bind me the more to this place, not indeed the place of my nativity,—by every early recollection and association, and by the formation of those first friendships which have remained uninterrupted to this hour. I shall return here, to do what good I can in a more limited sphere, and with humbler powers of action, to encourage local improvements, to enjoy the opportunities of friendly intercourse, and to unite with you in promoting good fellowship, and a spirit of conciliation and mutual good will in that society to the bosom of which I shall return.

The Right Hon. Baronet sat down amidst most rapturous cheering, which subsided only for an instant, to be renewed again and again with increased ardor, until the enthusiasm of the company had afforded itself the utmost gratification.

Sometimes there are living beings in nature as beautiful as in romance. Reality surpasses imagination; and we see breathing, brightening and moving before our eyes, sights dearer to our hearts than any we ever beheld in the land of sleep.

A great woman not imperious, a fair woman not vain, a woman of common talents not jealous, an accomplished woman who seems to shine—are four wonders just great enough to be divided among the four quarters of the globe.

Those who feel most deeply, are most given to disguise their feelings; and derision is never so agonizing as when it punces on the wanderings of misguided sensibility.

The London Mortality 1891
persons christened—males, 13,615. Total 27,316.
10,811; females, 10,868.
Decrease of reported burials

Bill shows, of \$601; females, 1,000; males, 1,000; total, 2,000. In 1844, 4,893.

It is intended to open a
the Danube, to communicate
Bude. The Count de Sze-
to London to confer with M
successful projector and ar

In Lexington, Kentucky, established a college for ladies for degrees; M. L. P., Mistress of Literature—M. M., Mistress

of Music— JOSHUA CHAMBERLAIN
SAMUEL WOOD.

— JOSHUA
SAMUEL

JOSHUA CHAMBERLIN,) Executive
SAMUEL WOOD,) & Tutor

POETRY.

SPRING.—BY MALCOLM.

Dear as the dove, whose wafting wing
The green leaf ransomed from the main,
Thy genial glow, returning Spring!
Comes to our shores again.
For thou hast been a wanderer long,
On many a far and foreign strand;
In balm and beauty, sun and song,
Passing from land to land.

O'er vine-clad hills and classic plains,
Of glowing climes beyond the deep;
And by the dim and mouldering fane
Where the dead Caesars sleep:
And o'er Sierras, brightly blue,
Where rest our country's fallen brave;
Smiling through thy sweet tears to strew
Flower-offerings o'er each grave.

Thou bring'st the blossom to the bee,
To earth a robe of emerald dye,
The leaflet to the naked tree,
And rainbow to the sky:
I feel thy best, benign control,
The pulse of my youth restore,
Opening the springs of sense and soul,
To love and joy once more.

Then, while the groves thy garlands twine,
Thy spirit breathes in flower and tree,
My heart shall kindle at thy shrine,
And worship God in thee;
And in some calm, sequestered spot,
Whilst listening to thy coral strain,
Past griefs shall be a while forgot,
And pleasures bloom again.

THE HOLLY TREE.—BY SOUTHEY.

O Reader! hast thou ever stood to see
The holly tree?
The eye that contemplates it well perceives
Its glossy leaves
Order'd by an intelligence so wise
As might confound the Atheist's sophistries.

Below, a circling fence, its leaves are seen
Wrinkled and keen;
No grazing cattle through their prickly round
Can reach to wound;
But as they grow where nothing is to fear,
Smooth and unarm'd the pointless leaves appear.

I love to view these things with curious eyes,
And moralize:
And in this wisdom of the holly tree
Can emblem see
Wherewith perchance to make a pleasant
[rhyme]
One which may profit in the after-time.

Thus, tho' abroad perchance I might appear
Harsh and austere,
To those who on my leisure would intrude
Reserved and rude,
Gentle at home amid my friends I'd be,
Like the high leaves upon the holly tree.

And should my youthless youth I apt I know
Some harshness shew,
All vain asperities I lay by day
Would wear away
Till the smooth temper of my age should be
Like the high leaves upon the holly tree.

And as when all the summer trees are seen
So bright and green,
The holly leaves their faded hues display
Less bright than they;
But when the bare and wintry woods we see,
What then so cheerful as the holly tree?

So serious should my youth appear among
The thoughtless throng,
So would I seem among the young and gay
More grave than they,
That in my age as cheerful I might be
As the green winter of the holly tree.

BIOGRAPHY.

DR. SAMUEL JOHNSON.

Doctor Johnson was born September 7, 1709, in the city of Litchfield, where his father was a bookseller. Having received the elements of a classical education principally at the grammar school of his native place, he was sent at the age of nineteen to Pembroke college, Oxford, by a gentleman who engaged to maintain him there as a companion to his son. After some time, however, this person withdrew his aid; and Johnson having made an ineffectual attempt to subsist on his own resources, found himself obliged to discontinue his residence before obtaining a degree. He had already, however, during the period he spent at the university, obtained a high reputation for scholarship and abilities. For many succeeding years the life of this distinguished luminary of English literature was one of those hard struggles with poverty which learning and genius have so often been called on to sustain. About the time that he left college, namely, in 1731, his father died, leaving scarcely twenty pounds behind him. Thus situated, Johnson was constrained to accept the office of usher at the grammar-school of Market Bosworth. But the treatment to which he was subjected soon forced him to give up this appointment. He now attempted in succession various projects of a literary nature, in order to escape from the extremest indigence. In 1735 he married a Mrs. Porter, the widow of a mercer, who brought him a fortune of about 800*l.*; and with this money he opened a boarding-school at Edin. But the scheme met with no success. He then determined to set out for London; and here accordingly he arrived in March, seventeen hundred and thirty-seven, accompanied by a young friend, David Garrick, who had been one of his pupils, and who afterwards became the greatest actor that the modern world had seen. The first employment which he obtained was from the proprietors of the Gentleman's Magazine. But the emoluments he derived from this source were very insufficient to afford him a respectable subsistence; and he was often without a shilling to procure him bread during the day, or a lodging wherein to lay his head at night. These difficulties clung to him for a long while, but they did not prevent him from gradually working his way to literary distinction. His reports of parliamentary debates, inserted in the Gentleman's Magazine, which were often almost entirely original compositions of his own, attracted a great deal of notice; but it was not till long afterwards that their authorship was generally known. The year after his arrival in

the metropolis, he published his poem, entitled 'London,' in imitation of the third satire of Juvenal. This production had the honor of being commended in very warm terms by Pope. In seventeen hundred and forty-four appeared his eloquent and striking life of his friend Savage. Three years after he was engaged by an association of booksellers to prepare a new dictionary of the English language. This celebrated work occupied the greater part of his time for seven years, and at last appeared in seventeen hundred and fifty-five, after the money, fifteen hundred guineas, which it had been agreed he should receive for his labour, was all spent. It brought him, however, a large share of public applause, and at once placed his name among the first of the living cultivators of English literature. Meanwhile, even before the appearance of his dictionary, he had by various occasional productions been steadily advancing himself in reputation, although not in wealth. In seventeen hundred and forty-nine he gave to the world his imitation of Juvenal's tenth satire, under the title of 'The vanity of human wishes.' The same year his tragedy of Irene, which he had brought with him when he first came to town, was produced at Drury Lane by his friend Garrick. In March, seventeen hundred and fifty, he commenced the publication of the Rambler, which he continued for two years at the rate of two papers every week, the whole, with the exception of only five numbers, being the production of his own pen. These, and other works, however, failed in relieving him from the pressure of great pecuniary difficulties, as is proved by the fact, that in seventeen hundred and fifty-six he was arrested for a debt of about five pounds, and only obtained his liberty by borrowing the money from a friend. In seventeen hundred and fifty-eight he began a new periodical publication, to which he gave the name of 'The Idler,' and which, like the Rambler, he carried on for about two years. In seventeen hundred and fifty-nine his mother, to whom he was tenderly attached, died at an advanced age; and having gone down to Litchfield to superintend her funeral, he there wrote his beautiful romance of Rasselas in a single week, while his parent lay unburied, in order to obtain the means of defraying the expenses of her interment. This may well be characterized as the finest anecdote that is to be told of Dr. Johnson; for the whole range of biography scarcely records anything more noble or affecting. At last, in seventeen hundred and sixty-two, the crown was advised to bestow on him a pension of 300 pounds per annum; an act of bounty which placed him for the rest of his life in ease and affluence. After this he distinguished himself as much by the brilliancy and power of his conversation in the literary circles and general society which he frequented, as by his labours with his pen; but still he was far from relinquishing authorship. In seventeen hundred and sixty-five appeared a new edition of Shakspeare, in the superintendence of which he had been long engaged, and the splendid preface to which is one of the most celebrated of his productions. In seventeen hundred and seventy-three he published the well-known account of his 'Journey to the Western Isles of Scotland,' which he had just accomplished in company with his friend Boswell. In seventeen hundred and seventy-five he received the degree of LL.D. from the university of Oxford; and in seventeen hundred and eighty-one he brought to a close the last, and perhaps, upon the whole, the greatest of his works, his 'Lives of the Poets,' in four volumes octavo. He survived this publication only a few years, and having died on the thirteenth of Dec. seventeen hundred and eighty-four, in the seventy-sixth year of his age, he was interred with great solemnity in Westminster abbey, in a grave near to that of his friend Garrick. Notwithstanding considerable heat of temper and arrogance of manner, as well as some weak prejudices and singularities by which he was marked, it is impossible to deny that the moral character of Dr. Johnson abounded in noble points, or to regard it upon the whole with other feelings than those of admiration and reverence. A scrupulous respect for virtue, evinced both by the language and scope of all his writings, and by the unvarying tenor of his conduct, a lofty scorn of injustice and baseness, a spirit of independence and self reliance which no trials nor sufferings could tame down either to despair or servility, a warm sympathy with human sorrow wheresoever found or howsoever caused, the intrepidity to do a good action in the face even of the world's laugh, and clarity in relieving the unfortunate to the utmost verge of his means, and even to his own painful inconvenience, all these dispositions, based on religious principle, adorned and crowned by the most fervid piety, are sufficient to cast into the shade far deeper traits of frailty than any with which his nature can fairly be said to have been marked. The question of the intellectual rank properly belonging to Dr. J. has given rise to more difference of opinion. He was certainly neither a very original nor a very subtle thinker; and his eminence indeed, will probably be maintained even by his warmest admirers on the ground rather of his powers of expression than of thought. His poetry rarely ascends beyond the height of rhetoric in rhyme; and his metaphysical and philosophical speculations are throughout extremely common place and unrefined. But in what may be called the art of criticism, the detection of conventional beauties and defects, and the delineation of the merely literary character of a writer's productions, he is a great master.

His style is undoubtedly a bad one in the main; for, to say nothing of his being more Latin than English, & so studiously regulated on the principle of mere sonorousness that it almost entirely wants picturesqueness and the other higher qualities which contribute to effective expression, it is suited at best to only one kind of writing, the grave didactic. Still, with all its faults, even this style has great qualities. Its dignity is often very imposing, and its inventor is certainly entitled to the praise of having set the example of a grammatical accuracy and general finish of composition not to be found in the works of our best authors before his time, but which have since been copied by all.

MORAL.

[From the Scottish Guardian.]
MORAL PRINCIPLES THE SAFEGUARD OF LIBERTY.

Two magistrates of Paris recently made a tour through the United States, and in the course of two years collected important information regarding the statistics of crime and education. In the state of New York, 500,000 children, out of two millions, are at public schools; that is, a fourth part of the population; and 240,000*l.* are annually expended for this purpose. Yet in this state crime increases, and that, too, though the means of subsistence and employment are so much more easily obtained than in any other countries. In Connecticut education is still more extended, and nearly a third part of the population is at school. Yet crimes multiply to a frightful extent. The Journal of Education, stating these facts, draws this cautious conclusion: "If knowledge cannot be accused of causing this increase of crime, at least it has not prevented it."

On turning to France, and examining tables of the comparative proportion of instruction in its different departments, during a period of three years, the western and central provinces have been found the most uneducated—fifteen, fourteen, thirteen, twelve, and eight per cent. only being able to read and write; but, according to an essay on the moral statistics of France, presented to the academy of sciences, the minimum of crime is to be found in these uneducated departments, and the maximum in Corsica and in the south-eastern provinces, and in Alsace, where nearly half the population can read. The different employments of the population may account for the difference in part; yet still we may again draw the cautious conclusion, that if education has not caused, at least it has not been seen to prevent crime.

The only ascertained moral effect of intellectual education was stated in last March by the lord chancellor in the house of lords. In Russia, where education can scarcely be said to exist, out of 5,800 crimes committed within a certain period, 3,000 were accompanied by violence; while in Pennsylvania, where education is generally diffused, out of 7,400 crimes, only 640 were accompanied by violence, being in the proportion of one twelfth of the whole number, instead of three fifths, as in the former case. Thus the only ascertained effect of intellectual education on crime is to substitute fraud for force—the earning of civilized, for the violence of savage life. Nor would even this small change be permanent. A highly intellectual community without moral principles and the habits of self denial which religion imposes, would only prove a sleeping volcano, ready to awaken every moment, and overthrow those very institutions under which it had been fostered. To increase the intellectual power, and enlarge the knowledge, of a man void of principle, is only to create in him new desires, to make him restless and dissatisfied, hating those that are above him, and desirous of reducing all to his own level; and you have but to realize universally such a state of society, to fill the cup of the world's guilt and misery to the brim. What do we say then? Not, certainly, that education is to be withheld from any member of society, but that from the infant school, upwards to the university, it must be a thorough Christian education, in which our youth shall be trained in the ways of virtuous self-control, and piety and righteousness wrought into the understanding and into the whole habit of man. A perfunctory religious education will no longer serve—not mere bible reading, but bible education. The understanding must be enlightened, and the heart must be gained over to the side of truth and righteousness. In short, the grand aim of education must become, not merely the formation of intellectual habits, or the acquisition of secular knowledge, (as is too exclusively the case in present times), but the formation of the Christian character. Men have hitherto been prone to take for granted, that it was only necessary to teach the art of reading, and before this new power all vice and error would flee away. These are dreams of men ignorant of themselves, and ignorant of our poor nature. Men must be trained to piety and virtue as they are trained to any other habits, whether intellectual or physical; and the moral man must advance contemporaneously with the intellectual man, else we see no increase from our increased education, but an increased capacity for evil doing.

France has long sought to establish moral principle on some other basis than that of Christianity; but she has renounced this visionary plan, and now requires the New Testament to be employed as the text book of morals and religion in every school in the empire. Let us profit by her example.

THE CHRISTIAN RELIGION.

If we would learn the value of Christianity to the world, let us travel in countries where the bible is not known, and contrast their situation with our own. Go then into a heathen country, no matter in what direction, or at what age of the world, and you will find—

No equality between the sexes. Man is stronger than the woman, and therefore he has made her his slave, the minister of his pleasure. Companionship between husband and wife is unknown, and the connection dissolved at the interest or caprice of the former.

You will find but little parental or filial affection. The mother neglects or exposes, or actually destroys her own child; the child grows up to beat its mother or father, to neglect them in their old age, and finally leaves them to perish, untended and unmourned.

You will find no such thing as honesty, or truth, or rarely, indeed, in their dealings with one another. Supreme selfishness, without the least regard to others, regulates the conduct of every individual. Legal justice is a thing unknown—mercy an attribute seldom exercised. You will find none of those institutions, which, in Christendom, adorn human nature, and which serve to alleviate so many of its woes—When you have travelled beyond the influence of the bible, you will find no 'foundling hospital,' no 'lunatic asylum,' no 'house of refuge,' you will look in vain for the 'orphan's home,' the 'sailor's snug harbor,' or a 'retreat,' for the blind, the deaf, or the poor. Institutions like these are never found except by the side of temples erected to the God of the bible.

What shall we say, then, to those men, who, incendiary-like, are seeking to destroy the influence of the Christian religion, and who would fain persuade us to burn up our bibles, and pull down our churches? What else shall we call them than enemies of themselves and their kind? What would these men have? Even were there no hereafter—even though existence terminated at death—though the bible were a lie, or a fable, this life a dream and the next a fancied vision—we say, even though the enemies of the bible were capable of proving all this to a demonstration, what would be gained to the human race by doing so?

These are questions which the infidels and free-thinkers of the age dare not ask themselves; or if any ask, they dare not answer them, for then would they stand self-convicted of conspiring against the good order, the peace and happiness of society. Deluded men! why seek to accomplish what, at best, would only tend to embitter the short-lived joys of earth; but which, if you would listen to the voice of reason and conscience, they would tell you, would send a man hopeless to his grave, and beyond that shut him up in the prison of despair.

AGRICULTURAL.

From the New England Farmer.

SHEEP.

A very considerable portion of the land in New England is rough, stony, and hilly, and must remain in pasture or woodland in consequence of its being intractable to the plough. When such lands have been grazed by neat cattle or horses for a number of years, they become nearly worthless, and are often abandoned by their owners for the more fertile regions of the West. Some sheep farmers, however, assert that pastures, in which sheep have been kept for years in succession, have improved, and now yield more and better food than they did before sheep were admitted. It is to be feared that many tracts of land in New England will eventually be abandoned, unless some method is adopted to prevent their deterioration.

If the above premises are correct, it is very important, indeed indispensable, to the prosperity of New England, that sheep husbandry should become general. But in order that it may become general it must be made profitable; and none but the best breeds, for the purposes to which they are adapted, will be found advantageous for any other object than that of preserving the land from becoming barren in consequence of continued grazing.

As respects the breeds or races of sheep, the principal division is into the long-wool and the short wool kinds. Among those bearing long wool are the Teeswater, the Lincolnshire, the South Down, the Bakewell or Dishley breeds, &c. The origin of the last mentioned breed of sheep is thus described by an English writer.

and one ram fourteen months old gave upwards of nine pounds. This wool sold at two dollars a pound. Clear profits on the fleece of each ewe, eight dollars and seventy-five cents; on the ram, seventeen dollars and twenty-five cents." It has been said that Merino sheep are as profitable for fattening as for the fleece, as they become fat with a less quantity of food in proportion to their bulk than any other kind.

Mr. John Lowell, in speaking of sheep, observed that "many questions which were once problematical, are now settled in favor of the Merino. It was doubted whether it would stand our climate; it does perfectly;—it rather improves; whether its meat would be good for the table;—it is as fine at least as any mutton that we have; whether the wool could be exported to England and sell there at a fair price;—it has been done, and met such a sale as would yield a much greater profit on Merino sheep than on the common sheep.

For wool, he it remembered, says the Herald, there is always a ready market both at home and in the United States; and it can bear freight from New South Wales and Van Diemen's land, it may surely bear it from Canada.

Vermont is said to produce more wool in proportion to the population, than any other state of the Union; and what is there to prevent the Eastern Townships, so similar to Vermont in soil and climate, from as extensively prosecuting so profitable a branch of agriculture?

England produces 160,000,000*lbs.* annually; and, as she cannot easily produce more, she must meet the daily growing demand of the manufacture by daily increasing importations. She already imports about 20,000,000*lbs.* from Spain, and the American republic exports gradually to support England with wool as well as with cotton. Last year, the Americans raised 60,000,000*lbs.*; this year they estimate the amount at 75,000,000.

We find that the Western Mercury of Hamilton expresses nearly the same opinions as the Herald on the subject of agricultural depression. "The fact is," according to that journal, "the system of farming must be altered; too much wheat is raised, and no stock."

SPADE HUSBANDRY.—We have no expectation of ever seeing spade husbandry adopted in this country, on any thing like an extensive scale. The price of manual labour forbids it. Yet we cannot refrain from noticing an interesting article upon this subject in the Sept. No. of the Edinburgh Quarterly Journal of Agriculture. A premium of one hundred pounds was given to Mr. Archibald Scott, for the best plan of tilling employment for the surplus labourers of England. Mr. Scott's plan consists in trenching with a spade the ground intended for his grain crops, and thus substituting manual labour for cattle power in cultivating his fields. The plan is not merely theoretical, but has been reduced to extensive practice, and found to be highly profitable. Mr. Scott pays his labourers one shilling and six pence per day, equal to about thirty three cents, they board themselves. At this price of labour, the trenching costs him four pounds ten (about twenty dollars) per Scotch acre. The soil is eighteen inches, the top of which is thrown to the bottom, and the whole well pulverized. The first experiment was made in 1831, on thirteen acres of summer fallow. The profit, per acre, upon the trenched ground, was three pounds eighteen and nine pence, while that upon adjoining land, ploughed as usual, was only nine shillings and six pence. It is to be observed that the ploughings were repeated six times, which must unnecessarily have swelled the expense. In eighteen hundred and thirty-two, Mr. Scott trenched 44 acres with like success. His account of expense and profit stands thus:

By average of 44 bushels per acre, at seven shillings,	L15 8 0
To rent of land per acre,	2 10 0
Expense of trenching,	4 0 0
Seed,	1 1 0
Cutting, threshing and marketing,	1 10 0
Profit,	9 7 0

L15 8 0
Thus leaving a nett profit per acre of about twenty eight dollars. In 1833 Mr. Scott trenched about one hundred acres; and such was the apparent advantage of his method, that his example was being extensively followed in East Lothian. The Scotch contains about a quarter more than the English acre, or about 200 rods; and to trench this, it requires, it seems, sixty days' labour.

The effect of trenching is to clean the ground, and to induce increased fertility, by turning the exhausted surface under, and effecting a complete pulverization. In gardens and other cultivated grounds, trenching is sometimes resorted to with us, and its advantages are found to repay the labor. The data furnished by Mr. Scott's experiments are worth preserving.—Cultivator.

PARALLEL OF THE SEXES.—Man is strong—Woman is beautiful. Man is daring and confident—Woman is diffident and unassuming. Man is great in action—Woman in suffering. Man shines abroad—Woman at home. Man talks to convince—Woman to persuade and please. Man has a rugged heart—Woman a soft and tender one. Man prevents misery—Woman relieves it. Man has science—Woman taste. Man has judgment—Woman sensibility. Man is a being of justice—Woman of mercy.—[My daughter's book.